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FOR THE GOSPEL MESSENGER.

PINCKNEY LECTURE, ON THE GREATNESS OF GOD.

By the REV. WILLIAM DEHON, Rector of the United Churches of Pineville and Upper St. John's; delivered on the 3d June, 1851.

REVELATION XV. 3.—“*Great and marvellous are Thy works Lord God Almighty.*”

THE greatness of God and His goodness to all His creatures, these are the “glorious and inexhaustible subjects” on which the pious founder of these lectures desired that “every year, and for ever,” suitable discourses should be delivered at stated seasons in this hallowed place. Thus to be “instrumental in promoting the religious instruction of his fellow mortals, and in raising in them an ardent love of the Deity,” even when he himself should have passed from earth into the world unseen, was indeed a laudable desire, prompted, we may believe, by Him from Whom alone “all holy desires, all good counsels, and all just works do proceed.” Though peculiar and unavoidable circumstances prevented, for a time, the carrying out his pious intention, yet now, during a period of more than forty years, have the Ministers of the Most High been wont, at the recurrence of the appointed seasons to stand up in these sacred courts to speak of “the glory of God’s kingdom, and talk of His power; to make known to the sons of men His mighty acts, and utter abundantly the memory of His great goodness.” To day it becomes our duty and privilege to add our voice to theirs who have preceded us, and once more the unsearchable greatness of Jehovah is to be the subject of discourse. Deeply do we feel our utter inability to treat of such a theme as it deserves. We shrink from the attempt, lest by our blindness and ignorance, we “darken counsels by words without wisdom,” and fail to exalt your apprehensions of the Divine Majesty and glory. The exclamation of the venerable Job recurs to our mind, “can’st thou by searching find out God? Can’st thou find out the Almighty to perfection? It is high as heaven. What can’st thou do? It is deeper than hell. What can’st thou know?” And we feel ready to lay our hands upon our mouth and keep silence before Him, “Who maketh darkness His secret place; his pavilion, round about Him, dark waters and thick clouds of the skies. But since in His word, and through His works, the Almighty has been graciously pleased to reveal Himself to the children of men, and the books of nature and of revelation are spread before us for our perusal, strange indeed, and most worthy of blame would be our conduct, should we refuse or neglect to look thereon, and learn therefrom all that may be known of His wisdom and might;

His excellent greatness and never failing goodness. "The works of the Lord, (saith the holy Psalmist,) are great, sought out of all them that have pleasure therein," and saith an inspired apostle, "the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." And if the consideration of His creative power, and the careful survey of all the countless objects, animate and inanimate, which, by His word He hath called into being, is well calculated to fill the mind with wonder and with awe; if the innumerable hosts of intelligent beings who dwell in all places of His boundless dominion, angels and archangels, cherubim and seraphim, thrones, dominions, principalities and powers, together with the whole human race, all the work of His hand, and formed by the breath of His mouth; if these do most strikingly exhibit the infinite greatness of Jehovah, if their creation and endowment with faculties and powers so varied and wonderful, be such an illustrious display of Almighty wisdom and strength as must fill the mind with astonishment, and draw forth the adoring homage—"Great and marvellous are Thy works Lord God Almighty." So in like manner does the fact of his upholding all things, ruling and directing all events by His unceasing Providence, and exercising a universal sway over all created intelligences, equally declare His greatness, and proclaim the glorious majesty of His kingdom. "My Father worketh hitherto—I work," is the language of our adorable Redeemer, and we know not aught that is better calculated to enlarge our conceptions of the Divine Majesty, and heighten our views of Jehovah's infinite wisdom and boundless power and might, than thus to trace the operations of His hands, and mark the effects of that never failing Providence, which ordereth all things in heaven and earth. And as in the judgment which we would form of the greatness of an earthly monarch, we would have respect to the extent of his dominions, the number of his subjects, and the regularity and order pervading all parts of his kingdom, so here must we seek to acquire just views of the extent of the Creator's dominions, in order that our views of His providence may be proportionably enlarged. "For, wherever worlds and beings exist, there will God be found, preserving, superintending, and governing the movements of all creatures and all events." But how shall we form our estimate of the extent of that empire over which "Jehovah reigns?" Shall we call memory and imagination to our aid, and unity in one, all the various kingdoms of earth, and seek to embrace in one view its vast continents and oceans, its lofty mountains, and wide-spread plains; its mighty rivers and countless islands, and say, over this almost boundless extent, containing nearly 200,000,000 of square miles, His sceptre every where extends? It is, indeed, thus. "The earth is the Lord's, and the fulness thereof; the compass of the world and they that dwell thereon." "His dominion is from sea to sea, and from the river into the ends of the earth." But vast as to us may seem the dimensions of this "huge rotundity on which we tread," it is as nothing in His sight, and when compared with other portions of His dominions, it is as the "small dust of the balance."

"Lift up your eyes on high, and behold who hath created these things." Such is the injunction which the Almighty hath given by the

mouth of his servant Isaiah. And when "by the light of science, we contemplate those vast globes which float around us in the concave of the sky:" "the earth, with all its sublime scenery, stupendous as it is, dwindles into an inconsiderable ball." There are the planets, appearing to the naked eye, only as specks in the firmament, one of which is known to be 1,400 times larger than the earth, whilst the sun, that splendid luminary, which gives light and heat to so many worlds, is 500 times larger than all the planetary globes taken together, and one million three hundred thousand times larger than this earth,—and even here, in the contemplation of this portion of Jehovah's empire, the mind begins to be overpowered and bewildered in its conceptions of such vast magnitude, though we have advanced as it were, but one step along that path which science has laid open to us. For in the language of a well known writer upon astronomy, "great as the sun, and his surrounding planets are, they dwindle into a point when we wing our flight towards the starry firmament. Here, every eye, in a clear winter's night, may behold about a thousand shining orbs, most of them emitting their splendors from spaces immeasurably distant. For it is estimated that the space between us and the nearest of the fixed stars is such, as could not be traversed by a cannon ball, flying with its utmost velocity, in less than four millions of years. There is reason to believe that the least twinkling star which our eye can discover, is not less than the sun in magnitude and splendor, and that many of them are even a hundred or a thousand times superior in magnitude to that stupendous luminary. And shining as they do, not with borrowed or reflected light, but being themselves luminous bodies, it is most reasonable to conclude that they are so many suns, each the centre of a system like our own and pouring a flood of light upon surrounding worlds. And when inquiry is made as to the number of suns and systems, the unassisted eye of man, we are told, can take in a thousand, "so that a mass of matter, equal to a thousand solar systems, or to thirteen hundred and twenty millions of globes of the size of the earth, may be perceived by every common observer in the canopy of heaven. But all the celestial orbs which are perceived by the unassisted sight, do not form the eighty thousandth part of those which may be descried by the help of optical instruments." And when thus, with the aid of the most perfect instruments, we have explored those distant regions of the sky, and caught, as it were, a glimpse of those portions of God's kingdom, which lie far beyond our natural vision, are we to conclude that we have penetrated the utmost limits of space, and surveyed the whole of Jehovah's empire? No! rather may we say with the wondering Job "Lo these are parts of his ways; but how little a portion is heard of Him." What is seen and known of the material universe may be as nothing compared with what is unseen and unknown. Beyond the farthest point which mortal vision has yet reached, there must lie an infinite expanse, in which suns and systems, mightier and more glorious perhaps than our own are scattered, the objects of adoring contemplation to other orders of intelligent beings. But it is not the creation alone of these countless worlds, and our belief that they all were framed by the word of God. ("For He spake, and they were made. He commanded and they were created.")

It is not this alone which fills the mind with overwhelming thoughts of His boundless power and unsearchable greatness. No less amazing and overpowering is the thought, that the whole universe is sustained by the might and energy of Jehovah—that these countless worlds, each of such vast magnitude, and moving through illimitable tracts of space with a velocity well nigh inconceivable by us, are all guided and impelled by one Almighty arm, each kept within its appointed limit, and directed with unerring certainty along that path which infinite wisdom has marked out for it to go in. “He telleth the number of the stars, and calleth them all by names, by the greatness of His might, for that He is strong in power: not one faileth.” And but for this, His constant agency in “regulating those springs which he first put into motion, and in sustaining and preserving that frame which He created in the beginning,” soon must the most frightful confusion have prevailed in all parts of His dominions. The vast universe, with all its countless worlds, suns and planets, and fiery comets, left to the guidance of blind and undirected chance, (as some of the ancient philosophers would have us suppose,) with no Almighty arm to regulate and control their varied movements, would inevitably have presented an awful scene of disorder and ruin. But He who hath so strikingly displayed His boundless power in the creation of all worlds, unceasingly proclaims Himself Almighty, in upholding all, and regulating their movements from age to age, with never failing skill.” For

“Wide as the wheels of nature roll,

“His hand supports and guides the whole.”

But not alone in upholding these vast bodies, and regulating the movements of these immense masses of inanimate matter is Jehovah's wondrous power and constant agency displayed. For these boundless regions of his vast empire are not empty and unpeopled solitudes, where silence reigns continually. No! reason and revelation alike declare that they are crowded with living beings, whose multitude no man can number. Of this earth it is affirmed in the volume of inspiration—“He created it not in vain—He formed it to be inhabited,” and passing by the almost endless variety and countless millions of irrational creatures which are found upon the surface of the earth, and in the great and wide seas, things innumerable, both small and great beasts. There are dwelling in the various regions of our globe between 800 and 1000,000,000 of human beings, all the subjects of that Almighty King, who, in the beginning, formed man out of the dust of the ground, breathed into his nostrils the breath of life, and endowed him with faculties and powers which fit him for an endless existence. But these are but a small portion of the human family. For six thousand years have the children of men been passing hence into other portions of God's dominions; and vast, beyond conception, must be the number of those, who, in their disembodied state, are awaiting in the unseen world, the summons which shall call them before the bar of God to receive their sentence for eternity. But do all the generations of men who have lived upon this earth from the days of Adam, together with those who now inhabit the various regions of the globe, do these constitute the whole of God's rational creation, and make up the full number of subjects, over whom the sceptre of heaven's great and glorious King doth extend? No!

in all probability, the proportion which the human race bears to the rest of God's rational and intelligent creation, may be the same which this earth bears to the rest of his vast empire. If of this earth it is affirmed "that God created it not in vain," that He formed it to be inhabited, who can doubt, for a moment, that the same is true of other portions of His vast empire? And that which reason suggests, revelation confirms and establishes. In many passages of Scripture, mention is expressly made of intelligent beings who inhabit the various regions of the universe, and the language used in relation to them is such as to lead us to suppose that they are a very great multitude. Legions of angels wait to do Jehovah's will, and execute His commands. "The chariots of God are twenty thousand, even thousands of angels." Thousand thousands minister unto Him, and ten thousand times ten thousand stand before." "If this earth," remarks a Christian philosopher, "if this earth, which ranks among the smaller globes of our system, contain such an immense number of living beings, what must be the number of sentient and intellectual existences in all the worlds to which we have alluded. We assumed on certain data, that two billions of worlds may exist within the bounds of the visible universe; and though no more beings should exist in each world, at an average, than on our globe, there would be the following number of living inhabitants in these worlds, that is, sixty quartillions, five hundred and seventy-three thousand millions, a number which transcends human conception."

Now if, as we assumed in the beginning, the greatness and might, the glory and majesty of the Monarch, may be estimated by the number of His subjects, then in what awful grandeur, in what matchless glory, in what inconceivable and unutterable greatness must He appear, who, enthroned in glory, extends His sceptre on all worlds. "Who has on his vesture and on his thigh, a name written King of kings and Lord of lords," and who numbers among his subjects, not only all of earth's inhabitants, all of every tribe and nation, and kindred and tongue under the whole heaven, but also all the innumerable hosts of other and celestial worlds, thrones dominions, principalities and powers in heavenly places. In view of this, the prophet Isaiah breaks forth in that glowing strain, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. All nations before Him are as nothing, and they are counted to Him as less than nothing and vanity;" whilst the pious Nehemiah exclaims in words of humble adoration, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts; the earth and all things that are therein; the seas, and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee." And unlike the proudest monarch of earth, who, however wide spread may be his kingdom, and however numerous may be his subjects, is forced to fix his residence in some one spot of his dominion, and knows not the names and understands not the characters of a thousand part of his subjects, and can exercise but a limited control over the more distant parts of his realm, and is often utterly ignorant of what is transpiring there, the Monarch of whom we speak, the great, "I am," the Sovereign of the Universe is unconfined. His glorious presence fills heaven and earth. Not one spot of all His

boundless empire is for one moment from under his watchful inspection. "If, (saith David,) I climb up to heaven, Thou art there. If I make my bed in hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there Thy hand shall lead me, and Thy right hand shall hold me." And even as He, infinite in knowledge, "telleteth the number of the stars, and calleth them all by their names," so among all the countless millions of His subjects, from the highest archangel that stands nearest His throne, down to the lowest and humblest of the sons of Adam, there is not one of whom He hath not a certain knowledge, with whose character He is not perfectly acquainted, of whose every action, word and thought, He is not cognizant. Not a single event transpires in any one of all the innumerable worlds which He hath created, be it apparently of never so little moment, which is not known to Him. But this is not all. The greatness of Jehovah is yet more illustriously displayed in that direct influence and control which he exercises over all beings, and all events, in all places of His dominion. "He doeth, (saith the prophet,) according to His will in the army of heaven, and among the inhabitants of earth." His providence it is which bringeth every thing to pass. In the natural world, in the animal and vegetable kingdom, His power is continually displayed, His agency is ever felt. To borrow the words of a distinguished Theologian, "He* removes every atom, expands every leaf, finishes every blade of grass, erects every tree, conducts every particle of vapour, every drop of rain, and every flake of snow; guides every ray of light; breathes in every wind; thunders in every storm; wings the lightning; pours the streams and rivers; empties the volcano; heaves the ocean; shakes the earth."

But it is in the universe of mind, that His presence and agency are more sublimely visible. With an almighty hand He rules and guides the destinies of empires and states. He seeth the end from the beginning, and directs all events towards the furtherance and accomplishment of his own glorious purposes. By a mighty and mysterious influence, which yet interferes not with man's responsibility as a free agent, He controls the very thoughts of men's hearts, and renders their actions subservient to His holy will. Kings are seated upon their thrones, and arrayed in royal apparel. They perform deeds of valour, and achieve mighty exploits—but it is He that guardeth them, though they know it not. He openeth the two-leaved gates before them, and giveth them victory over their enemies. Tyrants, which have not God in their thoughts, seeking only to gratify their passions and indulge their cruelty, go forth in their rage, and spread desolation and misery, and ruin on every side. But they are unconsciously fulfilling the counsel of the Most High. They are instruments in His hand for the execution of His righteous judgments upon ungodly nations. Thus He "maketh the wrath of man to turn to His praise," and the wicked are a sword in His hand, wherewith He slayeth the workers of iniquity, and avengeth him of his enemies. But, it is not the fact that the Almighty thus holds in His hand the destinies of empires and kingdoms—that He controls and regulates the actions of the

*Dr. Dwight.

great ones of earth—that by Him “kings rule and princes decree justice,” and that without His permission those mighty changes and revolutions cannot be effected, which so often occurs in the kingdoms of this world—It is not this alone which illustrates His power and unfolds to us His excellent greatness—rather is it the universality of His providence, the fact that His watchful care extends to all His creatures; that “not a sparrow falleth to the ground without his knowledge”—that nought either of good or evil can befall the humblest and most despised of our race, save as he wills or permits. This it is, even the wondrous truth, that the same Being, who in your bright world is marshaling the hosts of heaven, and guiding suns and planets in their courses, and issuing His commands to all the countless millions of His subjects, who hearken unto His voice, and do His will, is, at the same moment, present in this our world, not only regulating and ordering what to us may seem its more important concerns, building up states and empires, and again overturning them in His wrath; but concerning Himself, with even its most minute and apparently insignificant events. Making “the grass to grow upon the mountains, and feeding the young lambs that cry unto Him.” Yes, that which by some among the ancient philosophers, was accounted unworthy of Deity, and derogatory to His character, that He should condescend to notice the wants of the meanest of His creatures, and to interfere in human affairs, to the enlightened eye of the Christian, appears in a far different aspect. To him, there can scarce be a brighter display of the divine attribute of Omniscience, and a more illustrious exhibition of Almighty power than is here presented. And never perhaps is his mind more overwhelmed with a sense of Jehovah’s unsearchable greatness, than when he thus contemplates Him, upholding all things, “superintending whatever occurs in His infinite domain,” and working all things after the counsel of His own will. Yes, then will our ideas of Jehovah’s greatness be vastly enlarged—then will we be led to cry out with the Apostle, “O the depth of the riches, both of the wisdom and knowledge of God! When, having surveyed the works of creation, and beheld His mighty power as therein manifested,—we attentively consider His providence, and call to mind the daily operations of His hands, and His ceaseless agency in all that is every moment transpiring in heaven and in earth, yea in all places of His boundless dominion—the seraph of celestial birth, and the tiny insect that floats upon the breeze, and is scarce visible to the naked eye, alike share His regard and abide under His protecting wing. Events of the utmost importance, connected perhaps with the welfare of a whole nation, and those which will effect the happiness, it may be, only of some obscure and unknown individual, these are equally under His direction, alike brought to pass, or prevented by His divine interposition. He sits at the helm, and in infinite wisdom and with irresistible might rules, directs, and orders all things in heaven and in earth. Nothing is too mighty to be beyond His control; nothing too insignificant to be beneath His notice. In the expressive language of an eminent living Divine,* “It is God whose energies are extended through earth

* Melville.

and sea, and are causing those unnumbered and beneficial results which we ascribe to nature. It is God by whom all those contingencies which seem to us fortuitous and casual, are directed, so that events brought round by what men count accident, proceed from divine, and therefore irreversible appointment. It is God by whom the human will is secretly inclined towards righteousness, and thus there is not wrought a single action such as God can approve, to whose performance God hath not instigated. It is God, who, acting through the instrumentalities of various, and to all appearance, conflicting causes, keeps together the discordant elements of society, and prevents the whole frame work of civil institutions from being rapidly dislocated. It is God—but why attempt to enumerate? Where is the creature that God does not sustain? Where is the solitude which God does not fill? Where is the want which God does not supply? Where is the motion which God does not direct? Where is the action which God does not overrule? “For of Him and through Him and to Him, are all things.” “His kingdom is an everlasting kingdom, and his dominion endureth throughout all ages.” Blessed, thrice blessed is he who has this great and glorious Being for his friend and protector. Sheltered, O Christian, under His wings, and upheld by His power, thou needest not fear. He will hold thee with His right hand; guide thee with His counsel; shield thee against all thine enemies; supply all thy wants; and finally conduct thee to the mansions of glory, where, with all the company of heaven, thou shalt laud and magnify his glorious name for ever and ever.”

FOR THE GOSPEL MESSENGER.

REFLECTIONS ON THE XXIII PSALM.

Affecting is this description of the goodness of God, a goodness vigilant; active; tender; enduring; embracing man in *every* stage of his existence, in *infancy*, when the good Shepherd maketh him to lie down; in the decrepitude of age; when he *leadeth* him—in the closing scene of this mortal life; when especially he comforteth him, and finally in the eternal state, in that house of the Lord, not made with hands, where we are told the faithful shall dwell forever. Although David, in this Psalm, does allude to *peculiar* circumstances in his own life, yet there is a sense in which the privileges here enumerated belong to *every* believer, and indeed if this were not the case, it could not with propriety be used as a form of *public* thanksgiving, for which purpose it appears to have been *prepared*. The figure by which the Creator is represented as bearing towards men the relation of a Shepherd, reminds us at once of *their* helplessness and their dangers, and of the sustenance and protection for which they are indebted to a good Providence. The same figure is used by our Redeemer, to express His solicitude for man's *spiritual* welfare. “I am the good Shepherd who giveth His life for the sheep. I know my sheep, and am known of mine.” It is indeed a satisfactory recollection: “The *Lord* is my Shepherd.” With *his* eye over me, “I shall not want any thing needful for the

body or the soul; any thing essential in time or in eternity, although He may not grant me what I blindly desire, for it is true kindness to *deny* our mistaken wishes, and even to *afflict the body*, that the soul may be saved. "He maketh me to lie down in green pastures," referring to the *lodges*, under which at noon day, in eastern countries, the flocks are made to repose. These by a kind shepherd are placed in the midst of *green* pastures, at once refreshing to the sight, and convenient for sustenance. "He leadeth me beside the *still* waters," not *rapid* torrents, which might sweep away the lamb, or at least by their noise *alarm* him, but streams gently flowing, and shallow, or free from all danger. "The loveliest image afforded by the natural world, (says Bishop Horne,) is here represented to the imagination; that of a flock, feeding in *verdant* meadows, and reposing in quietness by the rivers of water running gently through them. It is selected to convey an idea of the provision made for the *souls* as well as bodies of men by His goodness; who openeth His hand and filleth all things living with plenteousness." "He restoreth my soul." The soul in its *natural* state is polluted by sin, the victim of remorse, and destined to endless suffering. But God in His mercy, through His blessed Son, offers to cleanse it from corruption, and to impart to it the satisfaction of forgiveness, and the hope of salvation. He *restoreth* it; He alone can, to the health, and peace, and joy, which it had before the fall. "He leadeth me in the path of righteousness." God gives His people the knowledge of truth and duty, and by His grace keeps them in those paths in which they should go; and He does so "for His Name's sake," for the sake of the only Begotten of the Father—He who bears His holy Name, even Christ Jesus our Lord. This our Divine Redeemer is *near* to us at all times. He is about our bed, and about our path, and notices every desire of the heart, and every circumstance which might affect our welfare. But, in an especial manner, may we rely on His sympathy at that hour when "the soul shrinks back upon herself and startles at destruction." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Thou great Shepherd of the sheep who hast been brought again from the dead, Thou who hast passed through this valley *in triumph*. Earthly friends cannot be with us, and if they were—*what could they do?* But Thou art there, Who hast said "Fear not, I am thy shield and thy exceeding great reward." Thy rod will point to the heaven beyond this valley—Thy staff will guide me through its *darkness*. The allusion to the *shepherd* is still retained, (says a judicious commentator,) while *he* leans on his crook, overlooking his flock, and is *armed* with his staff, they are *safe*. But let him leave them, and soon the wolf catcheth some, and scattereth all. As his rod or crook guides and governs the sheep, and "sustains the lambs, and draws them near the flock, and his staff drives away the enemy, they are happy *emblems* of his offices of provider and protector, and as there may be occasion, punisher for their good, for we read in Scripture of "the rod of His wrath," in which view, as a means of reclaiming and warning, it is not less valuable than when regarded as the emblem of care and defence.

"Thou preparest a table before me in the presence of mine enemies." There may be an allusion here to *that* table of the Lord, at

which the soul is strengthened to subdue its enemies ; but the reference more directly is to the *joy* of the times of the Gospel, of which Isaiah, using the same figure, says : " In this mountain shall the Lord of hosts make unto all people a feast of fat things." The heavenly happiness is also often represented in Scripture, under the figure of a *feast*, to which, they who die in the Lord shall be admitted ; while the enemies, visible and invisible, who interrupted their peace on earth, are now afar off, and justly punished with remorse for their own conduct, which has exiled them from the abode of the blessed. But all our privileges here and hereafter are provided by the Lord our God. It is He who *prepares* the table of refreshment, and delivers His people from the enemies who would molest them. Shall we be anointed priests and kings unto God, and set down with Jesus on His throne, even as He is seated with the Father, " not unto us, not unto us, but to Thy name, O Lord, be the praise."

" Thou anointed my head with oil." Anointing was practised by the ancients as a luxury, and hence it became an emblem of joy, and therefore the Psalmist speaks of " the oil of *gladness*." It was also used in consecrating Kings and Priests, and hence became an emblem of *honor*. To say, " Thou, O Lord, *anointest* my head," is to express a lively sense of our felicity and *dignity*, as the children of God.

" My cup runneth over." Here is a distinct allusion to the ineffable happiness of the *heavenly state*. As of man's present *sufferings*, so of his present *enjoyments*—it may be truly said, they are not worthy to be compared with the glory which shall be revealed *hereafter*. In heaven is health, and the happiness congenial to our *immortal* nature. Then, emphatically, " our cup is *full*," or, in the more expressive version of *our Bible*, it " *runneth over*."

" Surely goodness and mercy shall follow me all the days of my life." " The metaphor (says Poole,) is taken from a hunter who follows his game, to *destroy* it." God, with far more zeal and perseverance, *follows* men to do *them good*. The Prodigal was followed by the mind and heart of his father, into all his wanderings, even until the day of his repentance, and restoration to the family home. " The word '*followed*,' in this connection, is indeed remarkable, for as men follow after a false happiness which *flies* before them ; here, true happiness follows *after them*. The expression indicates the ardor of the love of God, which anxiously *follows* after the heedless, nay, the reluctant, and those who, as it were, fly away from it." This goodness hath *ever* attended us in the helplessness of childhood ; the heedlessness of youth ; the cares of manhood, and the infirmities of old age. If we have had some days of suffering and sorrow, we have had more days of ease and gratification. And of our *troubles*—how kindly have they been alleviated ; how many of them have passed away ; and, as Christians, who of us does not know that " it is good to be afflicted," that we are chastened, lest we should be condemned with the world, that the soul, even as the most pure gold, is purified, and made meet for the master's use, in the *furnace*. We have not duly reflected upon the occurrences of our lives ; or if we have been meditating on them, we must be, under the influence of a prejudice, which perverts the judgment, if we are not prepared to add our testimony to that of the Psalmist, and acknowledge

that goodness and mercy hath attended *us all our days*. The *experience* of Divine goodness, constant, unremitted, transcending all our expectations, exuberant: and added to this, the *observation* of this goodness as exercised to all our fellow-creatures; and more especially the *revelation* of this goodness, in the Gospel of our Lord Jesus Christ, ought to inspire, and they do inspire, in every well regulated mind, the utmost *reliance upon, or confidence in it*. The child has experienced the kindness of his father too long, under circumstances calculated to put it to the test, to have any doubt of its sincerity and strength. In like manner, not in a superior degree, the Christian, who recollects the sacrifice and services of the Son of God, with which no evidence of earthly attachment can, for a moment, be compared; entertains the utmost confidence in the *continuance* of the Divine favor. How strongly is this sentiment expressed in the Psalm before us. "Surely goodness and mercy *shall follow me*:" without doubt, God will *continue* to be gracious to me. The argument of the Apostle is unanswerable. "He that spared not his own Son, but gave him up for us all, *how shall he not with him also freely give us all things!*" Indeed, the Christian, whose *faith* is *weak*, may well doubt the strength of his *love* to God, for confidence is inseparable from an ardent attachment, founded on the experience of favors. While in the passage we are considering, we have a beautiful illustration of the gratitude to God which fills the devout mind; and of the confidence in the same Divine Benefactor, which it habitually entertains, we are reminded also of the *ruling desire* of such a mind; "and I will dwell in the house of the Lord for ever;" that is, I desire to do so. "One thing, (says the same David, in another place,) have I desired of the Lord, *that will I seek after*, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." If the friend finds a high enjoyment in the society of his friend, how much more shall the believer, in the communion with his God! Chiefly does he love the sanctuary, love to be in it day after day; yea, at morning and evening prayer, because the scenes, recollections, associates, and employments of that holy place are adapted to separate him from this engrossing world, and to draw him nearer to his Heavenly Father—his blessed Redeemer—his Divine Sanctifier—three Persons, but one God. And what is it which constitutes the felicity of the eternal world? "In *His* presence is fulness of joy, and at *His right hand* are pleasures for evermore." Heaven is sighed for, even as the holy temple is, because God is *there*.

We are here reminded also of the obligation of *social worship*, as a suitable and the prescribed expression of our pious gratitude, as if the devout writer had said: "Surely goodness and mercy shall follow me all the days of my life; *therefore* I will dwell in the house of the Lord." "I will go into the courts of the Lord to render thanks for the great benefits that I have received at His hands, and to set forth his most worthy praise."

Permit me now to make some inquiries suggested by our subject. And 1st. How is it, as respects your sense of *gratitude* to God? Consider how many, how valuable His favors, how they have embraced all

your interests temporal and eternal; and how much more He is prepared, yea, has promised to do for you, if you do not reject His grace. "The ox knoweth his owner, and the ass his master's crib," but man does not recognize the Author of all he has, and is, and hopes for. "He does not *consider*," or his heart would be warm with gratitude, and his tongue eloquent in praise. Genuine gratitude cannot be *silent*. Even with respect to a *human* benefactor, you, by a natural impulse make known His kindness, and you will of course, you cannot do otherwise than praise God, if indeed your love for Him be sincere and ardent. But you will praise Him, not with the *lips* merely—you will be anxious to know His wishes, and to conform to them. This expression of gratitude, He has condescended to teach us, He especially expects: "Ye are my friends, if *ye do* whatsoever I command you. If you love Me, keep My commandments." And there is another expression of pious gratitude which is divinely prescribed. "As I have loved you, so love one another. In as much as ye did it to the least of these my brethren, ye did it unto Me." It is natural to love the friends of a friend, and to extend to them the services which we habitually render to him. Another expression of the gratitude of His children, which God has declared will be acceptable to Him, is the participation of the Holy Communion: "This is My body which is given for you, do this in *remembrance* of Me." Likewise, He took the cup and He gave it them, saying, "Do this as oft as ye shall drink it in *remembrance* of Me."

2dly. How is it, as it respects your *faith*, your sense of dependence on God? Have you a strong *faith* in the mercy of God? Could you in sincerity speak with the confidence of David—"Surely goodness and mercy *shall* follow me all the days of my life,"—or with the kindred spirit of St. Paul—"I knew in Whom I have believed, and am *persuaded* that He is able to keep that which I have committed to Him till that day." Love to God, and faith in Him, are *inseparable*. Where is the saint in whom these virtues are not united? Essentially does happiness depend upon cherishing a faith in the divine goodness. It can support under any trial. It alone can give a zest to life. "Through faith, the saints of old subdued kingdoms, stopped the mouth of lions; quenched the violence of fire; out of weakness were made strong; waxed valiant in fight; turned to flight the armies of the aliens." "Seeing Him, who is "invisible," our Divine protection, comfort, hope, and portion forever, we can smile at the terrors of the world and rejoice in the midst of the flames." O Lord of hosts, "blessed is the man that putteth his *trust* in *Thee*." Indispensable also is this faith to our everlasting salvation. "Without faith, it is impossible to please God." "Believe on the Lord Jesus Christ, and thou shalt be *saved*." It is the proper test of *our love to God*, therefore it is so acceptable to Him; and therefore He has promised to its possessor a rich reward.

3dly. Have you an ardent desire for *communion* with your God, or (to state the inquiry in another form,) do you desire solid satisfaction from the exercises of devotion? This is a *criterion* of true piety, for in both Testaments we find the believer counting it his chief joy to hold communion with the Father of his spirit. The patriarch exults

at the discovery of the Divine presence, and he said, "Surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven." We hear David, "as panteth the hart after the water-brooks, so longeth my soul after Thee O God, when shall I come to appear before the presence of God." And it was beholding the glory of his Saviour, and conversing with Him on the Holy Mount, while the earth was *beneath* his feet, and the multitude afar off, that St. Peter emphatically exclaimed—"Lord, it is good for us to be here; let us build three tabernacles, one for Thee, one for Moses, and one for Elias." As if, oh that this "Communion of Saints" could be for ever! Here would I dwell, for I have a delight therein. Are you a stranger to *this satisfaction*? What has earth to give you in exchange for it? If you have no desire for communion with God; if you find no satisfaction in prayer and pious meditation, you would find no happiness in heaven, even if you could be admitted there.

Cultivate then, most assiduously, a taste for devotion, as you would be happy in time and eternity, so shall you go to your private prayers and to the holy temple, and to the altar; not from a cold sense of *duty*, but by the same impulse which carries you to the scenes and occupations in which you have most satisfaction. You will regard it as your highest privilege on the earth, to meditate on the character of the Almighty; to sit at the feet of your Redeemer; to inquire what is truth; "to search for the path of duty, and to offer up supplications for His grace and salvation. Yes, your unequalled privilege to hold communion with matchless greatness and goodness, and with the excellent creatures of earth and heaven. And as it has been the absorbing desire of your soul to "dwell in the house of the Lord," you shall not be disappointed, for "they that hunger and thirst after righteousness shall be filled"—you shall be admitted to the temple not made with hands, eternal in the heavens, and be forever with the Lord.

Lastly. Let me put to you the inquiry. Do you faithfully discharge the duty of *public devotion*? It is not enough that you *secretly* recognize God as the Author of all your blessings: He reasonably expects that you should *declare* to your fellow-men what He has done for your soul. Indeed, have you a proper thankfulness, if no *expression* of it ever escaped your lips, if no outward act bears testimony to the inward emotion? What would you think of the man whom you had served, if he never *expressed* his thankfulness to you, and never in the presence of others, uttered a whisper of your kindness? It is the natural, it is the unavoidable impulse of the pious heart to praise our God and Redeemer, not in private merely, but in the public assembly also. To neglect this is to be ashamed of the Gospel of Christ. It is virtually to *deny* Him before men. We cannot expect the blessing of this promise of our Lord, unless we comply with the condition: "Whosoever shall confess Me before men, him will I also confess before my Father in heaven." It is not merely because he found a *true joy* in the house of the Lord, that David formed the resolution now before us; *but also* from a conviction, that he was called by gratitude to God, (whose loving kindness and mercy had always followed him,) *to enter his house*

to pour forth the incense of a thankful heart, and to stir up others to a kindred sentiment and employment.

Such are some of the lessons and incitements afforded us by this twenty-third Psalm. Oh may we all cherish the comfortable reflections that "the Lord is our *Shepherd*," and that He will withhold from us no manner of thing that is good; that His pastures are ever green; that He will restore to the *penitent soul* its forfeited peace and immortality; that His Spirit leadeth it forth in those paths of righteousness into which it could not enter, and where it would not abide, if it confided in its own strength; that this holy Spirit will be, with those who depart in Christ, during their last conflict, and carry them in safety and joy through the valley of the shadow of death; and finally, that our blessed Redeemer has gone to prepare mansions for his disciples, and that He will come again and take them to Himself, that where He is, *there* they may be also. Shall not considerations like these cheer us under the darkest dispensations of Providence? Shall they not teach us where to look for our true happiness; for a friend faithful unto death, and a cup that runneth over?

Recollection of the Divine goodness; *confidence* in the *abiding* mercy of God, and communion with the Holy Spirit, are high sources of gratification, and blessed be God, we are permitted to enjoy them, even *while in the flesh*. What worldly gratifications are worthy to be compared with *them*? "A joyful and pleasant thing it is to be *thankful*" to Him who hath made, preserved, redeemed, sanctified, and will save us, if our faith and penitence continue to the end. There is a joy and peace in *believing*. There is ineffable satisfaction in devout meditation and prayer. Let us be thankful that such gratifications are permitted to unworthy and self-degraded man, and let us not slight privileges like these. In the use of them, may we become meet for the inheritance of the saints in glory. And through Him who has washed us from our sins in His own blood, and purchased for us the enlightening and sanctifying grace of the holy Spirit of God, may we be anointed and crowned as kings and priests for ever!

To the letters of the Bishop of Oxford, and the Archbishop of Canterbury, printed in the Gospel Messenger for May, 1851, the Bishop of South-Carolina has forwarded replies.

COPY OF THE LETTER TO THE ARCHBISHOP OF CANTERBURY.

CHARLESTON, (S. C.) May 23, 1851.

Right Reverend and Dear Brother: It affords me pleasure to acknowledge the receipt of the very acceptable letter, and of the valuable and interesting documents with which you have favored me. The Church in South-Carolina cannot but have a deep and constant sympathy with their brethren of the Church of England, and in particular on this occasion of joy and gratitude to God, the occurrence of the 150th Anniversary of that great Auxiliary, "the Society for the propagation of the Gospel in foreign parts," which the whole of our large country must recognize as having been to it, a bountiful benefactor."

"The kind proposal for a "Communion of Prayer;" "a joint cele-

bration ;" and alms-giving for Missions, was cordially and promptly sanctioned, as appears from the printed "Pastoral Letter," in the May number of "the Gospel Messenger," copies of which will accompany this letter."

This opportunity is embraced to ask your acceptance of a copy of the "Journal of the last Convention of the Diocese of South-Carolina," and of the last Annual Report of "The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," to which are appended a few notes, (a) indicating the interest cherished in this Diocese in relation to the venerable and estimable Society, of which you are ex-officio President.

I remain, with respectful consideration,

Your obliged, "in one Ministry."

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

COPY OF THE LETTER TO THE BISHOP OF OXFORD.

"CHARLESTON, (S. C.,) May 24, 1851.

Right Rev. and Dear Brother: The letter and "The Protest" transmitted to me, were made known to the Clergy and Laity of this Diocese, (agreeably, as I presume to your desire,) by being published in the monthly paper, a copy of which, it affords me pleasure, now to furnish. It is not doubted that the members, in general, of this branch of the "one Catholic and Apostolic Church," deeply sympathize with their brethren of the Church of England, in the sorrow occasioned by the late aggression of the Bishop of Rome; and they also sympathize with you in the joy which must be the result of the remarkable unanimity of sentiment, on the part of the Clergy of the Diocese of Oxford, in relation to that hostile and unwarranted proceeding.

I remain, with respectful consideration,

Your's, "in one Ministry."

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

(a.) The notes marked the Parishes which had been aided by the Society in England, and the Clergymen who are descendants of its Missionaries.

FIRST ANNUAL ADDRESS BEFORE THE CHURCH HOME,

Delivered by the Rev. J. W. MILES, on the evening of the 11th of June, 1851. At St. Stephen's Chapel.

All benevolent institutions are founded upon a profound principle in the moral constitution of man. The operation of the affections, and, indeed, of the whole class of moral emotions, implies, and necessarily springs from, the relations of man towards other beings similarly endowed; that is, towards a Creator as a Sovereign and Father, and towards fellow-creatures as bound to each other by the laws of the social condition. Man could not, and, consequently, was never designed to exist as a solitary and isolated being. The primary and sacred relations of the family condition, soon necessarily widen into

the larger, and no less indispensable, relations of the social and political state. And hence the virtue and well-being of the individual, is no less essential to the purity and order and happiness of the community, than it is to the family, which is the primary and fundamental element of the social and political condition. We find, moreover, that, in complete harmony with the propositions just laid down, the Creator has endowed man with expansive social affections, which do not find their complete exercise within the original family circle alone, but which are capable, and even feel the need, of embracing objects of sympathy in the sphere of a far larger community. So little was man intended to be a merely selfish creature, that even while under the impulses of a corrupted nature, he is tempted to yield to the most selfish considerations, yet the social constitution of his nature compels him, for his very selfish purposes, to have regard to the well-being of the fellow-creatures with whom he stands in relations which can neither be avoided nor utterly disregarded. Among the duties which his social constitution and relations involve, is that of Charity, which we understand to comprehend the whole of that part of his conduct towards his fellow-men, which can not be strictly enforced by legal enactment. It is not a charitable act, although it may involve a charitable feeling, that in speaking of another we abstain from slander and defamation; for this is a case in which a violation of our duty gives to the aggrieved party a remedy by the positive laws of the land: but these laws do not compel us in controversy, for example, to be courteous and logically fair towards the person and arguments of an opponent, and hence this is required of us by the duty of Charity; and as moreover, it is not only required by the law of Love, but is also manifestly just, there are, certainly, acts of Charity whose moral obligation is strengthened by the principle of justice. There are, doubtless, charitable acts in which the element of justice is not so immediately involved, (as in the relief of certain cases of personal want which we can easily imagine;) but if we can succeed in showing that the benevolent object, whose presentation to your sympathies has been committed to us on this occasion, is one of those Charities, whose claims are eminently enforced by high considerations of justice; we shall have done, not all that we could have wished, or that many others we believe could have done immeasurably better, but, at least, all that lay within the scope of our humble abilities, to commend to your reason no less than to your hearts, the sacred cause of the homeless and destitute.

The relations which arise from the social and political nature of man, not only impose upon the individual duties to the community, but of necessity also involve reciprocal obligations of the community to its individual members. Some of these obligations are, of course, discharged by the community in its political or corporate capacity, as the protection of life, property, &c.; others can only be fulfilled by voluntary benevolence. Some of these, again, having reference to the benefit of classes of individuals, or of individuals as having a claim to the charity of the community, can not be fulfilled by isolated acts of personal charity, but naturally give rise to combined action which leads to the formation of charitable institutions. Rejecting as we do

most energetically the low conception that the objects and duties of the State and Government are limited merely to the conservation of body and goods, we shall not detain you by any digression, which yet might not be entirely irrelevant, with regard to the moral duties of those powers; but we simply take our stand upon the strong, the undeniable, and the self-evident, proposition, that the morality, the well-being, and the stability of the community are intimately involved in the corresponding condition of its members. If, therefore, there are cases of want, physical and moral, or of social neglect and degradation, which are neither provided for by the State, nor whose relief is legally imposed upon the citizens, it must remain for voluntary action to reach forth the hand of benevolence and sympathy, in behalf of those whose protection and elevation in the social sphere must influence the morality, the order, and the well-being, of the community in whose bosom they are found. Whatever may be the degree of individual fault in the case of those who need the charity of a community; yet, where permanent classes of such needy objects exist, it is morally certain that their unhappy position is also in a certain degree owing to the neglect and vices of society, and hence they have a strong claim, even of justice, upon those charitable efforts which can alone ameliorate their condition. Society can not justify an apathy towards the condition of such classes, by saying that the responsibility of vice is personal, and that the law is there to protect the community and to coerce or punish the offender; for if the state of society itself be such as to produce a tendency to the formation of such classes in its midst, it can not with justice call upon them to reform, until it has, at least, done something for elevating them to a position where reform may become possible and permanent. In proportion to the moral tone and physical comfort of all classes of society, will be the silent efficiency and at the same time the wholesome leniency of law; and hence, a regard to its best interests should prompt the community to every charitable effort on behalf of the degraded and wretched. Surely then, the cause of those who without vice and crime are yet thrown by circumstances of misfortune upon the fostering benevolence of the community, should come with a still stronger appeal; for from these, if neglected, unaided, and uncared for, too often does vice recruit its squalid ranks; and the charity which might have timely saved, is perhaps awakened only to weep over irremediable ruin, or to shelter the wreck which a more timely benevolence might have preserved for usefulness to society. Is it difficult to conceive of such cases? Is it possible to estimate the terrible struggles, the mighty temptations, the overwhelming cloud confusing intellect and even conscience, the despairing expedients, with which grinding poverty has crushed and ruined God's creatures, unable to find an asylum or a livelihood upon God's own earth? We care not to attempt an adjustment of the blame which is to be apportioned to the individual wretch, and to society which might have extended sympathy and aid. If the former suffers the dreadful retribution of extravagance, or wilfulness, or pride, or vice; the latter will not stand excused in the eye of that Providence which has appointed man to aid his fellow man, for its criminal apathy towards the well-being of its needy members. But we will not speak

of misery from vice and crime; we will speak simply of misfortune and unavoidable woe. We will not speak of faults and blame, we will address ourselves to actual suffering and the generous dictates of charity. We will ask you to consider that there are peculiar cases of need, which can not be adequately reached except by some such Institution as that which is now commended to your sympathy and aid; and if it be the only, or the most efficient means of relief, it has a certain claim of justice to your support. It would be superfluous to dwell upon the vital importance of the influence of the family upon the formation of character, and hence upon the whole social and political state; but what is to be done on behalf of those who have no home around which cluster the most sacred ties, and the most powerful associations? The orphan girl, unfitted to contend with the rude blasts of the world, and a dependent pensioner upon alien charity, which struggling itself with poverty and want, almost grudges her existence, or crushes the genial elements of her nature, and stamps upon her youthful features the unnatural mark of premature age and gravity and sternness? The lonely widow, struggling with a deep necessity which, vampire like, drains out the life by the very toil to which it compels for precarious subsistence? What is to be done on behalf of those exposed to even deeper woes? Such there are. The mother with, perchance, a youthful daughter, who has been accustomed to comfort, at least to sufficiency, to respectability, is suddenly left in straightened circumstances by the loss of the father, whose means had been declining by reiterated misfortunes. Alone in the world, save with the tender flower of her love, commence the widow's struggles to maintain a position to which she feels herself entitled, and which with the justifiable pride of affection, she chiefly strives to maintain for her daughter's sake. Gradually are her slender resources exhausted. Perhaps she, too, is unfortunate in certain attempts, not to keep up appearances merely, but to make her bread. Her feeble hand can not by the last bitter means left her,—the relentless and murderous tyranny of the needle,—maintain her in even the humble respectability to which she has become resigned. The very family articles, clung-to to the last, as consecrated by a thousand reminiscences of home, of dear old times, melt one by one from her hands. Their mute, unconscious sacredness is profaned by the mercenary touch of barter, and the act is only sanctified to her bleeding heart by the necessities of her living child. She can no longer conceal it from herself, that they must sink ever lower and lower in the social scale; they must be numbered among those with whom no sympathy can exist; the respectable street has been gradually changed for the obscure quarter and the humble alley,—the comfortable dwelling for the lowly tenement,—the abundant table for the scarce sufficient meal; while the product of their labor is often lightly worn by those, who dream not in their comfort, that they are clothed with ghastly habiliments whose every stitch is a precious ray from fading eyes,—a bitter tear,—a heart-breaking sigh,—a mark of weary and life wearing vigils,—a contribution of death from the attenuated frame, the sinking constitution, the wrung-out vitality of fellow-creatures, of God's creatures—of lonely, feeble, friendless women. They must even in their

honest and weariless toil, learn to accept alms with gratitude, while they are no beggars, and perhaps to hear homilies on pride, while they are sunk into the deepest humiliation which the delicate, sensitive, and high-toned spirit can well be called to endure. Other things, too, have been at work, preparing further suffering. The daughter has bloomed to the verge of womanhood, and she is endowed with the fatal gift of beauty, not unmarked by evil eyes. Sickness—bitterer want—neglect or absence of necessary nursing, waste the mother slowly; while God alone knows the terrible struggles, the convulsive trembling upon that precipice of guilt to which such want has urged her, with which the daughter is shaken, as her mother's comfort and relief weigh in dreadful balance in her soul against a means of aid, which society often tolerates even when the selfish guilt can plead no sacrifice to a mother's relief; a means which, even if dragged from its promised obscurity, can scarce further degrade her in the social rank to which society has already thrust her for her poverty, and a means whose real character and woful end are disguised to her weak, distracted heart, by the artful sophistry, perhaps, even, by the false and hollow promises of the blighting tempter. But at length disease and want strike the widow to the grave, while the helpless, unprovided for condition of her lonely child, pierces her heart with pangs which swallow up the feebleness of death. The orphan—but who can tell the lowering storms of temptation, struggle, suffering, despair, which gather around her, isolated and friendless, without a protector, without a guide, without an asylum? Noble benevolence that provides a home for these! A home where the generosity of the protection and refuge is only equalled by the delicacy of the mode in which they are afforded, and which can only be fully appreciated by the gratitude of the recipients. A home where, also, the blighted and lonely can still find sympathy to soothe, and employment to cheer, the weariness of life. A home which, from the relation of its inmates occupations to the general support and well-being of the common family, can be accepted without humiliation; and where the pleasing consciousness of usefulness can be indulged without pride. A home of honorable position, of sacred associations, of cheerful industry, of comfort for the adult, of virtuous education for the young; and which as the alleviator of want and distress, and the shelterer from vice, idleness, and ignorance, is a positive benefit to the community, and possesses every claim of justice to its support, in discharging towards important classes those duties of care, protection, and benevolence, which every community owes to its needy and unfortunate members: duties which the community should discharge for the sake of its own social interests, but which can scarcely be discharged except through the agency of such Institutions.

The great objects of the Church Home, as set forth in a printed authoritative statement of its Constitution, are declared to be the following:

- "1. To provide a retreat for destitute and deserving females, in which they may be employed in industrial pursuits, and in the care of the younger members of the household.
- "2. To provide a support for orphan girls, to train them up in industrial pursuit, to give them a secular education suited to their sphere

"in life, and above all, to afford them a religious education on the principles of the Church.

"3. To provide a suitable and efficient corps of visitors for the sick and poor, especially in time of pestilence.

"A temporary refuge might also be here occasionally afforded to the houseless and homeless, until they could find occupation and support elsewhere."

As to the third object, ["the provision of visitors for the sick and poor "] "it is thought that it may be secured without any addition of expense, and with the advantage of carrying out the two former much more successfully. It is designed to offer a legitimate field of labor for ladies, who being sufficiently disengaged from the more urgent claims of natural and social duty, and desirous of finding the most satisfactory employment for the time and talents which God has given them, may, without regard to worldly motives, and without the dangerous entanglement of vows or irrevocable engagements, be inclined to devote themselves to a work of Christian love like this, and capable, as this is, of being combined with other suitable and congenial exercises of piety and charity."

With regard to objects so laudable and noble there can be no difference of opinion among the right minded and generous; difference can only exist as to the practical details of carrying out the plan. These of course can be absolutely controlled by the subscribers, who are the electors of the Trustees of the Institution, and therefore it rests with them to give the plan such complexion as it may assume.

But sundry specific objections can be conceived, which ought to be stated. As I stand here not to advocate the hobby of any party or clique, but to present to your consideration an object of great interest and value to the community; so I can not undertake to reply for others to objections which might be presented to them. It is very probable that my mode of viewing those objections would not be satisfactory to some. But as I have not actually heard any objections publicly alleged, I can only independently for myself, state such as I have been able to conceive, and give my individual views as to how far they should affect the general object, of whose desirableness I feel convinced.

It might be supposed that the existence of the Orphan and Alms Houses would supersede the necessity for the Institution in question. But there can be no objection to the multiplication, in a growing city, of Charitable Institutions to any extent; their number will always be controlled by the conviction of the community as to their necessity, and this will always prevent any extravagant overplus of such Institutions. The want invariably exceeds in a large community like an increasing city, the means of relief provided. But besides this, the objects embraced and happily combined in the plan of the Church Home, render it sufficiently distinct from the other Institutions named, to warrant its independent existence. I do not allude to any religious feature, but to its peculiar character as a home and family, upon such a footing as will render it, not merely an asylum, but a *home* to certain classes whom we should all hesitate in consigning to a City Alms-House.

An objection might be made to its being a sectarian Institution.

This objection could, of course, only come from those who are not Episcopalians: the objections which these latter might make I shall mention hereafter. But in the present unhappy and unchristian state of division in Christendom, it is certainly not unchristian for any religious body to provide for the widows and orphans and needy within its own communion, and it is this which the Church Home proposes to do. It interferes not with the members of other Churches, and if the objects of the Church Home are confessedly important and laudable, then I say to other Churches, go, and do likewise for your own widows and orphans. It must be observed that the objections which have been frequently made against sectarian schools,—as that they tend to deepen and perpetuate divisions, to isolate the sympathies and modes of thought of the pupil, to habituate him to narrow-minded, one-sided, and partial views, and hence to cramp his judgment and logical faculties, and in all this to make him a less valuable citizen in a civil polity like our own,—these, whether valid objections or not, do not apply to such an Institution as the Church Home, where, it is evident, that the good done is direct and positive, and the influence upon practical citizenship is of the most remote character. But I do not believe that any truly christian and liberal mind can object to any Church providing such a home for its own widows and orphans. Any Church whatever, which undertook to provide such an Institution, would esteem it no breach of charity, and no interference with the rights of others, but simply a duty, to establish it upon the basis of the religious system which characterised its own communion. At all events, in our land, we must concede to others the rights and liberties which we claim for ourselves.

It might be objected that such an Institution may tend to produce the evils and vices of the conventual system. If in the course of its practical working such a result should manifest itself, I, for one, trust that the Episcopal Church is yet sufficiently free from the weakness and immorality of superstition, and sufficiently imbued with common sense and christian religion, as most peremptorily to put a stop to such an anomaly; and I should do great injustice to my own candor, if I omitted to declare my conviction that the Trustees of the Church Home will join in this declaration. But there is certainly nothing in the plan itself which can lead to such developments, unless the evil germs of monkish vice be grafted upon it, in the shape of monkish vows and ascetism. These certainly do not now form any feature of the plan,—they are repudiated by it as “dangerous entanglement,”—and I do not believe that any set of men, in her communion, whatever their private notions, would dare to present to the patronage of the Episcopal Church a plan embodying the vows and superstitious practices of monkery. If ever, therefore, any Institution of that Church should degenerate into such an abuse, through jesuistical knavery and folly, it would be speedily repressed or excinded from her communion; while, in an Institution like the Church Home, open to the subscription and consequent control of all members of the Episcopal Church, it only requires a sufficiently wide interest in its noble objects, and a corresponding number and diversity of subscribers, effectually to prevent its ever being converted into a mere popish convent.

But it might be urged by Episcopalians as an objection against this Institution, that although there is no probability, or even possibility, of its becoming a popish convent, and yet remaining nominally an Institution of a Protestant Church, yet that it may become a mere party Institution for carrying out one-sided and party views. Let us suppose, for the sake of argument, that there is such a possibility; it operates no more as an objection against this special charity, than against any undertaking whatever in the Episcopal Church. In a Church embracing a variety of party views, from the senilities of Puseyism to the puerilities of the most ultra Evangelicalism, there is no missionary undertaking, no society for publication, no benevolent associations, not even the Diocesan Conventions, which might not be rendered utterly nugatory and be absolutely abandoned, if this objection was allowed to be valid against supporting and partaking in them. It is the tendency of man's nature to form parties; it is the instinct of parties to seize upon absolute control, and to class all who differ from them in the ranks of the opposite party. The very possibility of an Institution becoming a mere party concern when it ought to engage the sympathies and support of the whole christian communion to which it belongs, is one of the most powerful reasons why the members of that communion generally should not stand aloof from it, but should unite to prevent its falling exclusively into the hands of a party and becoming identified with it. Whatever may be the supposed probability of the Church Home becoming a nursery of, or a theatre for, the ecclesiastical absurdities of any school or party whatever, it certainly comes before us in the fairest manner, appealing to the support of all without distinction of party, and committing itself as to that appeal, by placing the power of stamping its character in the hands of the subscribers to its support. If, therefore, the community of Episcopalians suffers it with such noble objects—objects equally important and dear to every heart within their communion—to become, in fine, a mere party Institution, they can not complain of the result of their own indifference. But if there ever was a cause in behalf of which common sense and enlarged liberality could keep off the contaminating touch of party, exclude the dotages of superstition and the vagaries of fanaticism, and awaken the most generous sympathy and the most hearty coöperation, it should surely be the cause of the widow and orphan. When it is proposed to provide for them a home, there is something monstrously profane in the notion of making it an arena for setting up the old sticks of Ecclesiology, or displaying the dry chips of canting dogmas; for raising the polemical cry as to whether the widow and orphan shall have a home or not, until the cut of a surplice, or the pedigree of a priest, or the genesis of a genuflexion, or the logic of an *ism*, or the theory of a doctrine, shall have been first settled between Puseyite and Puritan. But it is expressly declared that the orphans are to be educated upon "the principles of the Church," and it may be objected that here is at once the badge of party. It must, however, be remembered that in the present state of the Episcopal Church, that is a phrase of absolutely no fixed and defined signification whatever, as popularly used. What are mis-called by some Catholic Church principles in one meridian, take their logical

expounder to Popery; what are considered by others Protestant and Evangelical Church principles in another meridian, land him in Scepticism. Sometimes the results are reversed, and the former standard leads to Infidelity, the latter to Romanism: while much of the fashionable cant about the *via media* is, like all cant, essentially false, and hence possesses no foundation upon immutable principle. There is, doubtless, a true signification of the term *via media*; but it is the way of moderation, of charity, of truth. It is a way progressive like truth itself, which makes sure of every advancing step upon immutable principle, and is therefore a just medium between stagnation and immobility, and the wild flights of unreasoning and unregulated fancy. But too often the term is used to signify that way which pleases the individual fancy, or which relieves the inert from any progress at all. It is this abuse and misconception of the term which is characterised as cant; that use of it, in short, which supposes truth to lie between two extremes of error in the same plane; and hence the *via media* man in this false sense, is always liable to fluctuate towards error on either hand, and has only to stick stationary to what he calls the middle. No progress is possible for him. But immutable principle can only be founded upon truth, and truth does not lie at all in the same plane with error. Its pathway is perpetually progressive, and perpetually ascending, like a spiral stairway around the column of eternity; each step affording a wider and more varied view of truth's boundless domains; each completed circle elevating the traveller, who being finite, must advance by successive rings, but each ring a link in the perfect and harmonious whole. Thus the way of truth, ever enlarging the prospect and elevating the man, leaves in the low dark plain at its base, the extreme points of error and that *via media* which is only the centre of the line between them, and ever ascending, forever approximates, through domains of increasing grandeur, magnitude, and glory, the Omniscient source of all existence and all truth. But so long as the phrase "principles" is mis-applied to the mere views and interpretations of differing parties, it becomes confounded with notions and prejudices, and can never possess an immutable and positive signification. We often see the books put forth from one establishment give an exposition of the principles of the Church, at utter variance with the explanation of those principles in the books of another society. The principles of the Church as conceived by one Divine, are almost diametrically opposite to the conceptions of another. In fact the phrase "the principles of the Church," as commonly used, means nothing more than the interpretation or exposition of her formularies as put forth by different schools. Each of these schools, of course, conceives itself carrying out the principles of the Church in those undertakings of which it may have exclusive party control. But if there are indeed any real principles of the Church, acknowledged so to be by all parties and capable of explicit definition, (and strange would be the Church which has not such principles,) then all must admit that an Institution of the Church must of necessity be conducted upon those principles; and the only way of ensuring its really being so conducted, and not upon the peculiar theories of any one party, is for the members of the Episcopal community generally to unite in the support of the Institu-

tion, and, thus, in securing such a supervision of it as will win the confidence of the reasonable and pious of all parties. This is precisely what the Church Home asks,—the union of all Episcopalians in the sacred cause of the widow and orphan. If it is not so supported, it must either fail, or be taken up exclusively by any party to which it is abandoned; and it would be a reproach to the Episcopal Church that the care of providing such a refuge for her widows and orphans, should become identified with a particular party.

Standing as I do, I would fain believe not singularly, but at all events, equally aloof from every party,—preferring, if needs be, to be called unsound and heterodox in company with the noble men whose whole life has breathed the spirit of Christ, than to be lauded as sound and orthodox with the narrow-minded and bigoted of any school; I confess that I have seen in such an Institution as the Church Home, objects that may and ought to call forth the sympathy and coöperation of the entire community, which have made me the willing advocate upon this occasion, of a cause wherein party divisions should be merged in magnanimous effort for the unfortunate, the needy, and the distressed. It remains to be seen if the Episcopal Church will through apathy, force such an Institution to be abandoned, or to become the exclusive child of any party which may generously undertake to support it; or if she will by general and efficient patronage, make it, in its appropriate sphere, a noble and worthy monument of her true principles, her enlightened zeal, and her Christian Charity.

NEW PUBLICATION.

Scenes in our Parish. By a "Country Parson's Daughter." To which is prefixed a Memoir of the Author, by her Sister. Stanford & Swords. 1851. This is an American reprint of a very pleasant volume by Mrs. Marcus H. Holmes, the daughter of an English "Country Parson." It is just such a book as a pious Churchman ought to write, and a pious Churchwoman may profitably read—simple, unaffected, breathing the very spirit of earnest piety, speaking from the heart to the heart. It is neither Puseyite nor Puritan, High Church nor Low Church, Arminian nor Calvinistic. Three books Mrs. Holmes seems to have made her study; and so studied, as to have caught their spirit—the Bible, the Prayer Book, and the Book of Nature. She makes no pretension to genius, not even to brilliant talent; but some how or other, she has discovered the avenues which lead to the heart, and treads them with a quiet, loving step: and it must be a very hard, rude, and grovelling heart which cannot be softened, refined and elevated by her charming tales. We commend the volume to our readers, convinced that they will thank us for directing their attention to it.

Our copy is from the Publishers through Mr. A. E. Miller, No. 5 Broad-street.

POETRY.

THE MISSIONARY JUBILEE HYMN:

For June 16, 1851.

(TUNE, as Psalm 149,—O Praise ye the Lord, &c.)

O come, let us sing,
Give thanks and rejoice,
To God, the great King,
With heart and with voice!
All honors and praises
To JESUS belong,
To Him the Church raises
Her Jubilee Song.

Again, in swift race
The years have sped round,
And still, in His grace
Our blessings are found:
By seven time seven
He gives evermore
For earth and for heaven
A bountiful store!

O well may the world
This year spread abroad
The legend unfurl'd
Of "Thanks to the Lord,"
O well may each nation
With brotherly voice
For Gospel Salvation
Together rejoice.

From England the Old
To England the New,
From Labrador's cold
To tropic Peru,
From Afric's Liberia
Till China be reach'd
From Scinde to Siberia
The Gospel is preach'd!

And thrice, in the sound
Of every tongue
All the world round
The trumpet hath rung;
Our Jubilee's warning
Proclaims from above
The blaze of the morning
Of Freedom and Love!

Ye freemen of light,
Ye peace-lovers all,
As brethren unite
On JESUS to call;
One fold and one Pastor,—
O now let us raise
To Thee, Blessed Master,
Our Jubilee praise!

MARTIN F. TUPPER.

Philadelphia, May 5.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for June, and the collection, were postponed, the congregation being very small, and the weather threatening, but "Evening Prayer" was said by the Rev. J. W. Simons, and an interesting letter from the Missionary at Key West, was read by the Bishop. The prayer, prepared by our late Bishop, for a blessing on the Missions, was of course used.

P. E. Sunday School in Charleston.—The annual celebration on Monday, in Whitsun week, was at Grace Church. After "Evening Prayer," by Rev. P. T. Keith, a Sermon from 2 Tim. iii. 15, was delivered by the Rev. C. C. Pinckney. The obligation and advantages of studying the Holy Scriptures were impressively set forth, and illustrated by narratives which attracted and chained the attention of the children. The amount collected was \$21.

P. E. Female Bible, Prayer Book and Tract Society.—The Anniversary Meeting was held at Grace Church, after Divine Service, on Tuesday in Whitsun week. The annual reports were read, and the usual business transacted.

Church Home.—For the Anniversary of this valuable Institution, the Festival of St. Barnabas was appropriately selected, whose name, it will be recollected signifies "Son of Consolation," and whose beneficence (Acts iv. 37,) the founders and friends of our 'Church Home' desire to follow. It was celebrated at St. Stephen's Chapel on the 11th June, where, after "Evening Prayer" by the Rev. Assistant Minister, a Deacon, a discourse was delivered by the Rev. J. W. Miles, appropriately interesting, and eloquently recommending, and vindicating against objections, this "Church Home." The final prayer and the blessing were by the Bishop. The collection was only \$27 70, but we trust, and think that the understanding and the heart were moved in a degree which will tell hereafter.

Missions of the Church.—Domestic. Florida. Key West—"This is, in the largest sense of the term, a Missionary parish. Within the last four years it has been called upon to administer the consolations, offices, or sacraments of religion to the inhabitants or their descendants, of at least twelve different nations. And it has within the same period ministered to representatives from almost every Diocese in our own land. It has planted the seed of the everlasting Gospel in hearts which have since gone forth into every habitable maritime portion of our globe; while God's blessing has descended in gracious showers on those who have remained behind, under the droppings of the sanctuary."

St. Augustine.—"I believe that a few stations could be abandoned, and the result be more destructive to the cause of sound religion and evangelical truth; for besides leaving the whole population entirely exposed to the baleful influences of Romanism, it would deprive the large number of strangers and invalids who spend their winters here, of the consolations and restraints of the Church. Many of these persons attend the services of the Lord's House, not a few are communicants, and they are here kept steadfast in the faith. Some are aided in the work of preparation for the dying hour, are received into the Church by holy Baptism, have administered to them the blessed sacrament of Christ's body and blood; their last moments hallowed by the Church's prayers, and then are committed to their final resting place by her solemn burial office."

Illinois. Chicago.—"It has been a consolation to me, and to those who had scarcely trod upon the shores of their new home, before they were called hence to a better one, that before their departure the well known prayers of the Church were said by their bedside, and her farewell blessing given them with the pledges of a redeeming love to strengthen them in the hour of death.... The Church-building for which I solicited help from the Atlantic Churches, is now entirely finished. On account of the cost exceeding what at first was calculated, we last summer rather despaired of being able to accomplish it this year. By the liberal donation of a celebrated Swedish lady, we were, however, soon enabled to continue the work, for a little while interrupted. Our little Church, holding about 350 worshippers, encumbered by no debt, stands now in its Gothic architecture, a plain but beautiful building, upon the prairie that girds our city, inviting the

strangers from the North to the altar of the God of their fathers, and reminds them of their earthly home, with all its tender associations—now in the past—and the heavenly home, in the future, to be sought for. The entire cost of the Church-building, together with a parsonage adjoining the same, is \$4,600, not including the contributions of manual labor given by the members of the Parish. Partly for this object, and partly for the benefit of our poor; the lady above referred to has contributed \$2,000. Besides that, she will present the parish with a communion service of silver, and has endowed the Rector with a private donation of \$1,000, which has enabled him to pay some debts he had contracted, furnish the parsonage, and take an insurance on his life. Here is not the place for a further comment upon a charitable act like this. It speaks for itself, and may serve as an example to be followed by others."

The Editors well remark: "Our gratitude for favors past, our trustful dependence for blessings future, require our larger benefactions and returns. It should be a personal question with each one of us, faithfully and spiritually applied, and in a plain, practical, tangible method: 'have my offerings to God kept proportion with my enlarged expenditures for my own things?' Many, during the few years past, have been enabled to enlarge their dwellings, and multiply all the conveniences and comforts of their common secular life. Have they enlarged as well their charities, and as much? . . . These gifts belong of right to God our owner; He bestows them as ours to use, and ours to give; though we give Him back of His own, He receives the gift as if it were ours, so counts it, so rewards it. Thus writes the devout Bishop Ken:

"My God, we indigent below
Have nothing to bestow;
Our all is from Thy gracious throne,
We nought can style our own:
And when to Thee we offerings bring,
The drops are of Thy boundless spring.

"But O! Benignity divine,
When offering what is Thine,
Thou dost as ours Thy own accept,
For which rewards are kept:
We all our days receivers live
Of what we to the Donor give.

Rupert's Land.—It is in the North-west of North America. The Indians are "greatly reduced. The Saukteaux, once very powerful, number not more than three or four thousand. The country they lived in produced wild rice in abundance, but they were too proud to till it. The Crees, in thirty years, dwindled down from 10,000 to 200. The Copper Indians, in five years, were reduced one-half. What is to be done for them? What can relieve them, and preserve them from becoming extinct? There is one remedy, and one only, and that we have been endeavoring, so far as we have had means, to introduce among them—the blessed Gospel, that which can strengthen the diseased, heal that which is sick, bind up that which is broken, and bring again that which is driven away. Even a small portion of it has been prized; and instances have occurred of a desire for Christian instruction amongst these poor people, so strong that it may well be compared to the craving which a famishing man has for necessary food."

Arrival of the first Bishop of Rupert's Land—Baptism of Indians.—Dr. Anderson, the first Protestant Bishop of Rupert's Land, reached

York Factory in August of last year. In going out, he said that he felt he was sent especially to the Indians; and the day after he landed he commenced among them his Missionary labors. Some Cree Indians were visited in their tent, and spoken to through an interpreter. Poor creatures! they were deeply interested, and delighted to hear the words of peace and salvation. Many of them were deeply affected. They expressed their sorrow that their fathers had not known, and could not tell them, about the true God, and that they had no Minister to teach themselves and their children; and when the Bishop told them that he and Mr. Hunt had come out to learn the language of the Indians, that they might be able to make the Gospel more widely known amongst them, their delight was great. The next day was Sunday, and the Indians were present at Divine Service, which was held in a large hall in the Fort. It was the nineteenth day of the month, the Psalms for which are Missionary Psalms, and the eleventh Sunday after Trinity, the first Lesson for which contains the account of a poor Heathen who had been told how he might be recovered of his leprosy: how suitable for the Bishop, when he chose for his text 2 Cor. x. 14. "We are come as far as to you also in preaching the Gospel of Christ," and proceeded to tell it out among the Heathen that the Lord is King, and that He has opened a fountain for sin and uncleanness, where they who are unclean, by reason of sin, may wash and be clean. His heart yearned over these poor people, and, by degrees, he got from behind the desk on which his Bible was placed, and advanced with outstretched arms toward that part of the room in which they were sitting, while his voice became quite tremulous from the anxious Christian affection which drew him toward them. The same afternoon the Indians were again visited in their tent. The first time they were taken by surprise; but now they knew the Bishop was coming, and they had done their best in the way of preparation. The tent was large, and there were about forty Indians in it. . . . They said they wished to have a Missionary among them to tell them of Christ; that it was very hard, when they were willing to be taught, that they should be passed by. Very painful indeed it was to both parties that this should be necessary. . . . In the evening several of them visited the Bishop in his room, and two of them came forward, of their own accord, with a request that they might be baptized. . . . The Catechism he had read again and again, and out of it he learned all he knew. How many there are amongst us, who have never got as much out of the whole Bible as this poor Indian did from his Cree Catechism! How many, who have heard hundreds of sermons, and who have never profited as much by them as John Morris did from one! That he felt the value of what he had learned, was evident from the pains he took to make it known to his half-brother and others of his friends.

Foreign. China — The school chapel is the Bishop's especial field of labor, aided occasionally by the Rev. Mr. Syle. The Mission Church in the city is under Mr. Syle's care, subject to the supervision and with the frequent attendance and counsel of the Bishop. In the school chapel there are daily morning and evening prayers, with a brief exposition of Scripture; and on Sundays, Divine Service and a sermon in the morning, and a catechetical exercise in the afternoon. At the Mis-

sion Church there are two services on Sundays, and on Tuesdays and Fridays, the Rev. Mr. Syle instructs classes in the Scriptures and in the Catechism. In the care of the candidates, Mr. Syle has the aid of Chae, probably admitted to Holy Orders ere this, and of one of the converts named Soodong. There is also a regular and frequent distribution of tracts. During the year 1850 twelve converts were baptized, making the whole number baptized twenty-two, two of whom were infants. There are now nine candidates for baptism. Bishop Boone reiterates with affecting earnestness his appeal for Missionaries, and for funds wherewith to erect immediately a building for a female school. The amount for the latter, yet needed, is \$1,700."

The amount received for Domestic Missions, was \$2,439; from South-Carolina, the first instance, we believe, nothing. For Foreign, \$3,563; from South-Carolina, \$24.

Church Schools.—The Bishop of Pennsylvania, in his late address, says: "The subject of education continues to receive attention. Our Academies in this city—one under the care of the Rev. Dr. Hare, the other under that of the Rev. Dr. Vaughan, assisted by the Rev. Mr. Arnett, still receive, as they merit, a generous patronage. The female schools in the vicinity of the city, are also entitled to a place in the remembrance and support of our people. They pursue the tenor of their way, noiselessly and without pretension; but as homes for training the young of the gentler sex, they deserve on that very account, the more of our favor and consideration. I am most desirous of seeing Seminaries for the young, of different grades of expense, rising in every part of the Diocese, as fast as Providence may open to us facilities, but I shall be equally desirous that they be places, devoted to thorough and therefore unpretending culture, and that they grow up as all useful and permanent institutions are likely to grow—gradually, and with well compacted strength. I beg here to renew the expression of my hope, that increased care will be taken, lest Sunday Schools supersede the proper religious instruction of children in families, and their due care and nurture by the Pastors of the flock. The catechetical instruction, which is required to be given statedly and "openly in the Church," might with great advantage, be accompanied with an annual course of lectures on the Catechism, to be delivered each year in the presence of the whole congregation."

A writer in the Banner says: "Unus" intimates that if I knew more of the Public Schools, I should think differently. But in this matter, I assure him, *haud expers loquor*. I was long connected with those schools; and it was nothing but the persuasion, that their practical tendency is incurably hostile to Christianity, that induced me to withdraw from them. My experience on this subject is worth something; if not to others, at least to myself—since it was that which first put me upon the far more effectual method of serving the cause of sound education, as well as the Church, by the establishment of Parochial schools. There is no positive religious instruction in any of these schools, and no hope or possibility that there ever should be. I am amazed therefore to hear "Unus" express the belief that the system is "favorable to morality and religion." What religion? Not Christianity, surely.

There is, properly speaking, no instruction in our Public Schools of a distinctly Christian character. And that is just what the infidel desires, and all that he desires—the exclusion of truth from the mind, being as certain to be followed by the growth of error, as darkness is to ensue, upon the shutting out of light. It is impossible, as it seems to me, to defend on Christian principles, a system which takes the mind of the rising generation, and trains it up in utter ignorance of the Gospel and the Church of Christ. I rejoice in all that “Unus” tells us has been done in Philadelphia, in the way of free Church Schools. I join with him in the hope, that we may all rise to a “higher standard of aim and performance.” Certainly no one has a right to reproach another in the matter. We have all been delinquent together. Together let us rouse ourselves to supply the omission and to repair the fault.—*Banner*.

Worthy of Imitation.—The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children, yet she succeeded in bringing them up in the fear of the Lord. I one day asked her how she had preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: “Because, to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. Did they propose a question? Did they commit a fault? Did they perform any good action? I opened the Bible, and the Bible and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.”—*Evergreen*.

Proposed Hospital for the Sick.—The efforts on behalf of this charitable work are receiving their appropriate reward. Nearly forty thousand dollars have been already subscribed, and it is devoutly to be hoped that sufficient will be realized to lay the foundation broad and deep for permanent and efficient relief to a large class of sufferers. The friends of the undertaking may repose with confidence in the prudence and practical character of the gentlemen who have been appointed Guardians or Trustees, until the subscribers shall elect a Board of Managers under the provisions of the Charter. There can be no rivalry in this effort between parties in the Church; the only provocation is to love and good works, and we trust that all, according to their ability, will feel it their privilege as well as duty “to do good, and to distribute; for with such sacrifices God is well pleased.

Philadelphia Epis. Recorder.

The Medical Student.—It is common for students, while in attendance upon lectures, to employ the Sabbath in the pursuit of their medical studies. This, to be sure, is more commendable than to yield to absolute idleness, or be engaged in vicious pursuits, or involved in evil associations. But, gentlemen, nothing is gained by such a course.

It contravenes a law of God, and, therefore, a law of nature. The command is eternal, unchanged by circumstance or condition—"Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work." We are not only to hallow the Sabbath day, but we are to labor the other six. Both are imperative, and I desire to urge both duties upon you. The proper observance of the one, as already enforced, will better enable you to fulfil the other. Our Clergy, who have your interests at heart, not only invite you to participate in their worship, but weekly appropriate their labors specially to you. Their Churches and pews are kindly thrown open to receive you. Your presence in those temples of God will have a happy influence upon your conduct, principles and affections; will elevate you and the profession in the estimation of our citizens; and will gladden the hearts of solicitous friends at home. In your father's house you were habituated to the observance of the Lord's Day. You abstained from ordinary reading, ordinary pursuits, ordinary associations. You went to the house of worship and heard the Holy Word. And now, when you are separated from parents and friends, to sojourn among strangers during a brief but most interesting and dangerous period of your lives, your father's and mother's lessons should not be unlearned; the sacred day should not be profaned; but ought to return to you with its rest, its subduing influence, and its purifying power. These opportunities ought to be held dear by the student, for to him they are peculiarly valuable. A time will come in the course of your professional career, when, beyond every other class of men, you will be deprived of those precious privileges.—*Dr. W. L. Atlee.*



A State Asylum for Inebriates.—The subject of founding a State Asylum for persons supposed to be confirmed inebriates, has been introduced into the Legislature by one of the members from this city. Such an asylum, judiciously managed, would be one of the greatest blessings to our community. Men are continually arrested for drunkenness, and sentenced to the House of Correction for the same. They undergo their punishment, and come out drier than ever, to drink deeper, and be sent back quicker than before. No progress is made towards any permanent reform, and they pass their lives *in transitu*, from the grog-shop to the gaol, and back again. If the State could be clothed with power by the people, to take the poor sufferers at their first arraignment, out of the course of justice, and send them, for a term long enough to ensure their reformation, to a proper and Christian Asylum, where they might be treated medically and morally, in nine cases out of ten, they might be reclaimed, and regained to their families, and the community, as valuable men. The subject is worthy the thought and action of every State, and we hope Massachusetts will signalize the new half century as the birthtime of such an asylum.

Boston paper.

Vagrants.—It was proposed many years ago in England, that this class should be sold for a term of years, during which, their purchasers would of course exact labor, and then a habit of industry might be acquired.

Receipts for the Gospel Messenger for the following years:

1850.		1851.	
Amount brought forward for		Amount brought forward for	
Vol. XXVII.	\$477 75	Vol. XXVIII.	\$142 25
Mr. Wm. Pope, Beaufort, - - -	3	William Pope, Beaufort, - - -	3
Mr. John Russell, - - -	3	Mrs. A. M. Lance, - - -	3
Rev. N. Hyatt, - - -	3	Mr. John Russell, - - -	3
		Rev. Edward Phillips, - - -	3
	<u>\$486 75</u>	Contributed by a gentleman to aid	
		the publication, - - -	10
		Rev. M. A. Lance, - - -	3
			<u>\$167 25</u>

 The Subscribers are respectfully requested to send their dues, as the amount paid for collecting, is an additional expense to the Publisher.  He regrets to learn that the carrier has made an additional call on the Subscribers in the city—he is paid more than a cent a piece for delivering.

The Dehon Parish School,

CONNECTED WITH CHRIST CHURCH, GREENVILLE, S. C.

Visitors and Board of Directors—The RECTOR and VESTRY.

The School which has been commenced, with much anxiety and prayer, bearing the name of a venerable Bishop, to whom the subject of Christian Education was above all things dear, is intended in its present stage, for boys and girls of the poor, under twelve years of age. As soon as practicable, the boys and girls will be separated, and instructed by teachers of their own sex. Any member of the Protestant Episcopal Church contributing Ten Dollars annually, shall designate a boy or girl to the Day Schools—and any such one giving Seventy Dollars annually, shall have a boy boarded, clothed and schooled. The great matter of instruction in this School, shall be the principles of Revealed Religion, as understood by the Protestant Episcopal Church.

Thus it will be seen by the Church at large, that though our commencement is small, our plan is comprehensive. As our means are increased by the donations, bequests,* and annual subscriptions of the pious, we will materially enlarge our operations. Those boys will be selected from this primary department, who may be moved by the Holy Ghost to preach the Gospel, and trained in the Classical Department for that sacred office. It is thus fondly hoped that we are establishing a School at home, which may prove a nursery for the Church, and through which the Lord will send many laborers into His vineyard. The earnest attention of the Church, every where, is invited to this Institution, and their prayers for its success desired.

A suitable House and Lot can now be purchased on reasonable terms, and contributions are solicited for this purpose.

J. K. Sass, Esq. is the receiving agent in Charleston.

THOS. S. ARTHUR.

THOS. S. ARTHUR,
Rector of Christ Church, Greenville.

* These may be given, or left in trust to the Vestry of Christ Church, Greenville, for this School.

Easter Monday.

May 1.

ST. PHILIP'S PARISH SCHOOL.

After the Easter vacation, will be opened on Monday the 28th of April. Boys are prepared in it for entering any College, or for business, and also instructed in the doctrines and discipline of the Christian religion.

Terms.—For full Course, - - - \$20 | Plain English, - - - \$15.
Apply to the Principal (Mr. R. H. Mason) or to either of the Teachers.

Apply to the Principal (Mr. R. H. Mason,) or to either of the Visitors, Rt. Rev. C. E. Gadsden, Rev. C. Wallace, or Rev. J. B. Campbell.

May 1.

To the Friends of the Church Home.

Donations for this Institution will be thankfully received, *in money*, by the Treasurer, J. K. Sass, Teller of the Bank of Charleston; and *in provisions* of every kind, *clothing* and other articles needed in the Institution, at the Church Home, 27 Laurens street, opposite Wall-street. The home is now in successful operation, with 17 inmates, 12 of them orphan girls.

June 1.